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of dates in Cecil's journal, according to which the prosecution ruins its own case by establishing for the letter an absurd chronology and the presumption of forgery. Distinguishing sharply between the legal case and the historical case against Mary, Mr. Lang rejects the prosecution's dates and erects a provisional scheme based upon the agreement of two independent Edinburgh diaries concerning the date of an Edinburgh matter. Had Cecil's journal presented the date of the diaries, the letter's chronology would not have been open to attack.

Most critics consider the Glasgow letter the clumsy work of a forger who has cut a genuine letter into pieces and interpolated false matter. Paragraph seven concludes with the words—"The morne I wil speik to him upon this Point : " paragraph eleven ends—"This is my first jorney (day's work). I sall end ye same ye morne." Mr. Lang's explanation is simple and excludes the idea of interpolation. Mary wrote these words, consecutively, at night, the first expression at the bottom of one sheet, the other at the top of a fresh sheet. Next day she picked up the second sheet on the unused side, and continued her letter, not discovering her words of the previous night until she turned the page. She then probably ran her pen lightly through the lines, but later a bungling transcriber and translator copied the whole affair. *Hinc illæ lachrymæ.* Mr. Lang's ingenious explanation, supported by an identical instance in the case of Mary's sonnet in the Bodleian, has since acquired additional probability. The authentic manuscripts from which Father Pollen in his recent publication prints for the first time Mary's long letter to the Duke of Guise, exhibits, *mutatis mutandis*, a similar mistake on Mary's part.

O. H. RICHARDSON.

Papal Negotiations with Mary Queen of Scots during her Reign in Scotland, 1561-1567. Edited, from the original documents in the Vatican Archives and elsewhere, by JOHN HUNGERFORD POLLEN, S.J. (Edinburgh: T. and A. Constable, for the Scottish History Society. 1901. Pp. cxliii, 555.)

FATHER POLLEN's volume contains two hundred and fifty-nine hitherto unprinted documents, edited with scrupulous care, and accompanied by accurate translations and full notes. The collection practically fills the gap which remained in the records of Mary's reign after the publication of the Spanish Calendar with the exception of her correspondence with the Cardinal of Lorraine. This Father Pollen was unable to find, and he despairs of its recovery.

The introduction to the work is itself a valuable contribution to history. It exhibits old problems in the light of the new facts and dispels many mysteries. First is disclosed the fatal weakness of French policy with respect to Scotland during the regency of Mary of Lorraine—not an out-and-out French and Roman Catholic policy, but "an endeavor to cloak a policy of compromise with the appearance of being 'thorough.' " The attempt betrayed the essential weakness of France, roused the

suspicious of both friends and foes, and led to political combinations which ruined French power in Scotland.

As to religious matters, Mary Stuart in the documents appears to rule consistently as a *politique*, not as an extremist whose ultimate endeavor was to undo the Reformation. She aimed at an English alliance, was "not oppressed by her duty as a Catholic sovereign," and seems to manifest more desire for Roman subsidies than for Roman rites. Apparently the papal diplomatists were not consulted at all about Mary's assumption of the English arms.

The strongest argument for believing that Mary signed the Catholic League disappears with the publication of a letter from Pius IV. to the Cardinal of Lorraine, dated September 25th, 1565, expressly refusing to send Mary a subsidy. In fact, Father Pollen, finding no diplomatic material at Rome or in the archives of any of the countries said to be concerned, argues conclusively enough that no such league ever existed. Absence of such documents from the archives of one state might be accidental; absence from all amounts to proof positive. In a similar way he is able to show that Rizzio was not a papal emissary.

The documents further enable Father Pollen to unravel the mystery attending the dispensation for the Darnley marriage. The wedding occurred July 29; the dispensation was not granted until some time between August 14 and September 25. On the 22nd of July, however, the day when the banns were published, Mary had received from the Pope a communication which the papal nuncio at Paris, one of its forwarders, believed to be the dispensation itself. Circumstances were pressing, Mary acted as if the dispensation had been granted—rumors were rife that it had been and Mary may have believed them—married Darnley and said nothing. Labanoff erroneously asserts that Mary's envoy, the bishop of Dunblane, arrived at Edinburgh with the dispensation on the 22nd of July and the banns were at once published. Recent historians have followed Labanoff.

Father Pollen rightly considers that the letters of Laureo, bishop of Mondovi, a nuncio despatched from Rome in June, 1566, form the most valuable body of documents in the entire collection. They prove the energy and determination with which Pius V. sought to regain the obedience of Scotland; they show also Mary's coolness in the cause, and the consistency with which she carried out her policy of compromise. The account which they give of the great tragedy of the reign is the fullest we possess, considering their early date. Two new details are of considerable importance. The first is a definite statement that "one rib in the King's body was found broken by the 'jump' of the fall, and all the inward parts crushed and bruised." The second is a circumstantial account of a simultaneous attack on Darnley in Edinburgh and Lennox in Glasgow. If this be true, it tends, as Father Pollen suggests, to redeem Mary from the charge of active participation in the murder on the score of her bringing Darnley from comparative safety at Glasgow to certain danger at Edinburgh. Finally, Laureo's letters prove that un-

sparing condemnation was meted out to Mary by papal emissaries and the Pope himself on account of her marriage with Bothwell. Negotiations were discontinued for two years.

It is with great interest that we await Father Pollen's critical edition of the Lennox papers and documents relating to the proposed excommunication of Elizabeth at Trent.

O. H. RICHARDSON.

The True Story of Captain John Smith. By KATHERINE PEARSON WOODS. (New York: Doubleday, Page and Co. 1902. Pp. xv, 382.)

THERE is welcome awaiting the book that shall tell Smith's story effectively or test his trustworthiness critically. Probably one volume cannot do both things; certainly the present volume does neither. The plan of the narrative is well conceived: one hundred and twenty pages suffice for all possible detail before and after the Virginian voyage, two brief chapters give the historical setting for the Jamestown expedition and over half the volume is reserved for Smith's heroic two years as colonist and governor. Moreover, Miss Woods feels to the full the charm of the robust manhood and romantic adventure wherewith her hero's own accounts clothe him, and she believes implicitly in his honesty. Nevertheless the story element is ruined by the intrusion of superfluous and shallow judgments and by a thoroughly wretched and fatal style.

And while the book is unsatisfactory to the lover of a good story, it is positively irritating to the historical student. "Not the least important" object of the volume, according to the preface, is "to still once and for all those disturbing voices that have of late years been busy in aspersing his [Smith's] memory." As a chief means to the accomplishment of this modest purpose, Miss Woods reprints two old maps of southern Russia, and she hopes that "for the future" certain names therein "will convict of simple ignorance him who doubts that John Smith fought the Turks in the 'Land of Zarkam' or was carried a slave and prisoner into 'Tartaria'!" Miss Woods seems not to know Mr. Lewis L. Kropf's formidable demonstration that the whole Transylvanian story is a worthless romance. So long as the Pocahontas story was taken as the touchstone of Smith's character, we were compelled to judge mainly from Smith's own rather confusing evidence, and it was largely a matter of temperament whether one believed him the soul of honor or a more or less artistic liar. But the Turks' heads and the coat of arms, it seems, may be tested by other than subjective standards. Mr. Kropf's articles in the London *Notes and Queries* of 1890 have taken the Transylvanian episodes out of the field of psychology into that of history, and Miss Woods's two maps go very little way toward silencing this disturbing voice.

The book teems with minor faults. In a work that claims historical character, it is not reassuring to come upon such uncalled for surmises as that Smith's Tartar lady Charatza "may very possibly have been even